

munion of the saints that is being so wonderfully and blessedly realized, in these last years, thru the bonds of Christian Endeavor.

—C. E. World.

### Keeping the Faith

Selected.

In childhood and youth we are taught the faith. As we grow in knowledge and experience, as we think and toil and suffer, as things present and earthly fail to satisfy the hunger and thirst of the soul, we come to search for the living and eternal things the creed stands for. Our spiritual life or death depends on our finding the living realities for which creeds and doctrines, rites and sacraments stand as symbols and seals. To keep the faith is not simply to hold the form of sound words. It is to hold fast to the living personal God, who is revealed to us in the person of Jesus Christ. Along this line the Evangelist speaks as follows:

One of the vital questions for any believer is this: What have I retained? It is not what you have taught, but what you have taken to yourself from which you can never more be separated. Men who have preached the system of faith for long and patient years are challenged for answer to this question: "But what do you believe?" We had this experience, not many months ago. A man of eminent piety and a stalwart defender of the system taught him in childhood was told that he had but a few weeks more to live. What eyes those were that looked into ours as if to read the secret things of the soul, with the tense inquiry that probed the text of the confession for the truth that lay behind. You have been taught the faith? Oh, yes; and I have taught the faith. Then what is there more? Oh; everything! was the answer. What I need now is to know what I may believe in face of the eternal mystery that lies so near, that haunts these nights of waiting, that darkens these days of woe.

Well, there is a difference. Who is it that goes about charging his brethren with not knowing what they believe? When each man has recited his catechism in public, there remains the question what he believes in private; for in the crucial moments a man's creed is likely to be quite distinct from the formulated dogmas of his confession. And there are many of us who at such times are ready to right ourselves by correcting our notions of orthodoxy and resolving our system into one word: "I know whom I have believed!" For the many, we put the One; for the dry dogma we seek the living Voice; for the verbal definition we find the open Vision. Oh, we see not so many things; but if we see Jesus, that is all sufficient. The late Joseph Cook was not a strong reasoner, and his postulates were singularly weak though taking; but he had one statement of the things efficient in salvation and the one thing fully sufficient that is deserving of high commendation. To the man who is in doubt as to doctrines, we preach not the system, but the Person; we lift his hand and let him feel

Jesus nigh; we teach his heart, troubled, weary, breaking now and bleeding as well, to lean on the human heart of the divine Son of the Highest.

### The Conquest of Self

J. R. Miller.

There is a modern story of a merchant who was devoted to high purposes in life, who was determined to be a man free from bondage to the lower things. One day a ship of his that was coming homeward was delayed. He became anxious and the next day was yet more troubled, and the third day still more. Then he came to himself, awaking to his true condition of bondage to earthly things, and said, "Is it possible that I have come to love money for itself, and not for its nobler uses?" Taking the value of the ship and its cargo, he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet. He was learning well one secret of contentment.

For I am asked what is the remedy for the sorrows of the heart—what a man should chiefly look to in his progress thru life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something which in a well-known hymn is called "The old, old story," told of an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

—William Ewart Glaastone.

### Some of the Abuses of Reading

Ladies' Home Journal.

What are the abuses of reading? These (1) Hurried reading without concentration. (2) Reading for mere entertainment without reflection. (3) Reading when we ought to be doing some other thing.

## Our Young People

### THE SALOON POWER DOOMED

Psalm 37:1-10

(Temperance Meeting)

Topic for Sept. 29

The curse of the liquor habit dates back at least to the time of Noah and we know not how much farther. It is the perennial scourge of the world, worse than all smallpox and black death combined. Like a cancer which is unnoticed until it fastens its roots in its victim and then slowly devours him in a horrid death, as the liquor evil was long unrecognized as an evil and now as the nations are awaking to their condition they find the curse rooted in their very vitals while it corrupts and consumes the people. It is a dark picture from whatever point of view we look at it, but there is not lacking a gleam of hope. God lives and sees and feels and acts. His will is law and his decrees shall come to pass. He has spoken and the evil tree shall be rooted out.

"Tho the mills of God grind slowly  
Yet they grind exceeding small.  
Tho with patience he stand waiting,  
With exactness grinds he all."

Not only the saloon power but the evil one who is back of it shall be destroyed for the seed of the wo-

man hath bruised the serpent's head and the banner of the cross moves on from victory unto victory.

Let us renew our courage in our warfare against intemperance by a study of God's word about it.

### I The Saloon Power Doomed

1 Because evil doers shall be cut off, Ps. 37:1, 2.  
2 Because evil plants shall be rooted out, Matt. 15:13.

3 Because God has pronounced woe on everyone connected with the business.

*Woe on the Drinker*, Joel 1:5; I Cor. 6:10; Deut. 29:19, 20.

What excuses have drunkards for their drunkenness? Will they stand in judgment? What should be our attitude toward the drinker?

*Woe on the Seller*, Hab. 2:15.

What excuse has the liquor seller? Does the license he holds make the business respectable? What should be our attitude toward liquor dealers?

*Woe on the Brewer*, Isa. 5:22.

The rich brewers are the real backbone of the saloon-power. Why do breweries exist? Why is the brewer equally guilty with the seller and drinker?

*Woe on the Government that Licenses the Evil*, Isa. 5:22, 23.

Has any government any right to license any evil? Does the principle which Jesus recognizes in Matt. 19:8, apply to our dealing with the liquor traffic? If so, how? Who is responsible in our country for "justifying the wicked for reward?" Do Christian voters hold the balance of power? If so does this woe rest upon every voter who endorses by his vote a license party?

*Woe on the Indifferent*, Isa. 5:20.

Is it right that one who sees a crime and does nothing to hinder it should also be accounted guilty? Who are they who today call evil good and good evil? Can any of us escape responsibility for the existence of the saloon in our midst?

### II Methods of Exterminating the Saloon Power,

- 1 Pray, I John 5:16.
- 2 Train the children, Eph. 6:4.
- 3 Educate public sentiment, Isa. 58:1.
- 4 See that only good men are nominated at the primaries and elected to office, Ps. 12:8; Prov. 31:4.
- 5 Vote to prohibit the traffic, Isa. 57:4.
- 6 Work in every other right way, Matt. 3:3.
- 7 Trust in God, Zech. 4:6; I John 5:4.

### QUESTIONS

- 1 Why has God allowed intemperance to exist so long already?
- 2 Would we be any more than machines if God compelled us to do wrong?
- 3 How can we get people to see that the saloon power is an evil?
- 4 Are there any good features at all to the liquor traffic?
- 5 Is all evil self destructive sooner or later?
- 6 Where are the recruits for drunkard's graves going to come from 20 years from now?
- 7 What is our part in helping to exterminate the saloon evil?

A page (38) from "Significant Tendencies of the Times."

"A century ago it was counted no disgrace to drink liquor. Even ministers used it freely and openly. Now, except among the bawdy class its use lowers a man in the eyes of the people. The business has been branded by the courts as unnatural and only existing by the suffrage of the people. Legislators fear the rum vote but every year public sentiment is compelling legislation which draws the lines tighter and tighter and some day the disgraceful business will be throttled. One of the most encouraging features is the fact that insurance companies and orders put the ban on drinking men, and now over 7000 corporations employing over 2,000,000 men forbid its use. Liquor dealers in saloons or hotels are barred from most lodges, and in a thousand ways public sentiment is turning against the business. England is prohibiting the traffic in part of her African posses-